

ACTION OF THE AMERICAN UNITARIAN ASSOCIATION ON THE FUGITIVE SLAVE LAW.

It was not until nearly the close of the meeting yesterday forenoon, that the subject of slavery was introduced, owing to the regular business of the Anniversary, which was first to be disposed of. Quite a number of the members had withdrawn to the Anti-Slavery Convention, and other meetings, probably not knowing that this topic was to be introduced here. About 12 o'clock, Rev. R. J. May, of Syracuse, mentioned in our regular report of the Unitarian Anniversary:

Whereas, his Excellency, Millard Fillmore, whose official signature made the Fugitive Slave Bill a law, is a Unitarian; and the Hon. Daniel Webster, who exerted all his official and personal influence, to procure the passage of that Bill, has been until recently, if he is not now, a member of a Unitarian Church; and, whereas, one of the three Representatives from New England, who voted for that Bill, is the Hon. A. A. Phelps, a distinguished Unitarian of Boston, known to have been educated for the Unitarian Ministry; and, whereas, the present representative of the United States Government at the Court of the British Empire, is a Unitarian, and his two immediate predecessors were once preachers of this Gospel;—and, one of them, Hon. Edward Everett, has publicly declared his approval of Mr. Webster's action touching this most wicked law; and, whereas, the Hon. Jared Sparks, President of Harvard College, and President of the Divinity School at Cambridge, formerly a distinguished minister, and a very elaborate and able expounder of our distinctive doctrines, is one of the number who addressed a letter to Mr. Webster, commending the Fugitive Slave Bill, and still more, because the late President of this Am. Unitarian Association, (Dewey), one of the most popular preachers, expounders and champions of the Unitarian faith, has been more earnest and emphatic than any man in his avowal that this law, infernal as it is, ought nevertheless to be obeyed; and, because the general opinion of this day returns from the highest position in our ecclesiastical body, the Rev. Dr. Gannett, is understood to have given his adhesion to this lowest of all laws; and several of the distinguished, titled ministers of our denomination in and near Boston, the head-quarters of Unitarians, have preached obedience to this Law—

We, therefore, feel especially called upon by the highest considerations at this, the first general gathering of our body, since the above named exposure of the unchristianity of our members, to declare in the most public and emphatic manner, that we consider the Fugitive Slave Law a most fearful violation of the law of God, as taught by Jesus Christ and his Apostles, and, therefore, all obedience to it is in practice a denial of the Father and the Father of the Christian Faith, and to the impartial Father of the whole human family.

Resolved, Therefore, that we, the American Unitarian Association, earnestly exhort all who would honor the Christian name, but especially all who have embraced with us views of Human Nature similar to those held up by our revered Channing—to remember those in bonds as bound with them, ever to attempt to do for them, as we would that the now enslaved or fugitive should do for us in an exchange of circumstances,—to comfort and aid them in all their attempts to escape from their oppressors; and by no means to betray the fugitives, or in any way assist or give the least countenance to the cruel men who would return them to slavery.

This preamble and resolution were seconded by Rev. Theodore Parker, who enforced his word by a brief but most impressive speech. It was, however, immediately moved by Henry Fuller, Esq., of this city, and seconded by Rev. Mr. Richardson, of Hingham, that the paper read by the Rev. Mr. May, be not received by the Association. There was, indeed, no time for debate, and moreover, it was cut off by the "previous question." So the motion not to receive was put, and carried by 27 to 22.

In justice and mercy to the Association, it should be stated that several members afterwards stated in private, that they were in favor of the resolution proposed by Mr. May, but did not like altogether the preamble, and so voted against the whole—and others declared that they voted in support of Mr. Fuller's motion, because it was so late, and they did not understand that the effect of that motion would be to settle the whole question against the Association. Let the Association have the benefit of all these afterthoughts. Their posterity will be glad of even these shreds of a cloak to cover them.—Commonwealth of May 29th.

From the Commonwealth.

SLAVERY DISCUSSION AT THE UNITARIAN MINISTERIAL CONFERENCE.

One of the most interesting meetings of anniversary week was that of the above Society on Thursday morning, at the Bedford street chapel, when, several topics having been submitted for discussion, by general consent that referring to slavery, as embraced by the resolutions offered the previous day at the session of the American Unitarian Association, (see Commonwealth of Thursday,) by Rev. Mr. May, of Syracuse, N. Y., was taken up. Rev. Mr. Farley, of Brooklyn, N. Y., presided.

Rev. Mr. Judd, of Augusta, Me., thought it duty of the clergy to speak freely upon the question of slavery, but with perfect plainness to all parties. He approved of the sentiment of the resolve, but disliked the preamble, as too personal in its language.

Rev. Mr. May, of Syracuse, N. Y., said reference was made in the resolve to those only whom the Conference had a right to mention, viz., prominent Unitarians who had sustained the Fugitive Slave Law.

Rev. Dr. Hall, of Providence, R. I., thought that, as citizens, as Unitarians, and as Christians, they were called upon to speak in opposition to the law, but the right place should be given, in order that no false impression should be given, as the topic should not be accepted upon the deprecated and false statements, whether from the pulpit, the press, or the bench, in regard to the diabolical of the public, and believed that the cause of truth and justice and sound law derived no benefit from such utterances. For himself, he should not obey the law, though the country went to pieces.

Rev. Mr. Parker, of Boston, read extracts from an English paper, showing the action of an ecclesiastical body abroad that had resolved not to countenance or admit to its pulpits any of the American clergy who uphold the Fugitive Slave Law or Slavery.

Rev. Mr. Holland, of Portland, N. Y., deemed obedience to the law a violation of conscience and duty. His voice and prayer were for progress and liberty.

Rev. Mr. Frost, of Concord, Mass., had a commendation of his Society not to abstain from preaching on slavery therefor. He replied, that when the Slave Power had taken possession of the departments of Government, controlled the decisions of our courts, and influenced the moral position of the church itself, glossing over all the iniquities of the system, he should not keep silence. Obedience to the Fugitive Law was treason to God; he preferred to be diabolical to man.

Rev. Mr. Channing, of New York city, thought the Church should take common ground against this national sin. But to the slaveholder he would be fair and candid. He would meet him in concave, show him the evils of slavery, the worth of freedom, and join with him in removing the willing free colored population to the lands of the West, and as a remuneration give them the blessings of free labor and social prosperity.

Rev. Mr. Osgood, of New York city, admitted the iniquity of the Fugitive Slave Law, and the sin of slavery, and thought them proper subjects for pulpit discussion; but he wanted a moral influence to be exerted, without a violation of Christian gentleness. He said, Rev. Mr. Farney, of Philadelphia, and Rev. Dr. Dewey, of New York, had had a correspondence in reference to the latter's position on political questions, and he (Mr. O.) honestly believed from the results of that correspondence, and from conversations he himself had held with the Doctor, that, in his support of the Slave Law, he was making self-justification to what he conceived his duty. (He Mr. O.) was authorized by Mr. Dewey to say that the oft-quoted expression that he (Mr. O.) would sell his own mother into slavery rather than have the law violated, was an exaggeration; that the only expression he used was that he himself would rather be sold into slavery, &c.

Rev. Mr. Shackford, of Lynn, was ready to testify in a court of law that in a lecture he attended, Dr. Dewey had said he would sell his own mother into slavery rather than the contingencies he mentioned should be exposed.

Rev. Mr. Waterston, of Boston, said he heard Dr. Dewey make the remark before the Boston Mercantile Library Association of this city, that he would sell his own son rather, &c. The sentiment was received with applause by the audience, but it touched his heart with sadness, seeming to him one of the most atrocious declarations which he ever listened to; and he went home with his regard for the Dr. very much modified.

Rev. Mr. Pierpont of Medford proclaimed the superiority of God's law to man's law. He would not obey the latter when it interfered with the former. The government might fine and imprison, but it could do no more; he was mindful of the penalty, but he would not obey. If all would act with him, the law would fall of being executed.

Rev. Dr. Gannett of Boston was impressed with the immensity of this question, the terrible responsibility that lay behind it, and would discuss it with all solemnity and seriousness in view of the impending evil. He believed in his heart the maintenance of government, the comfort of the people, and the perpetuity of our Union, depended on the support of the Fugitive Law. He would not have the subject treated lightly, but prayerfully, fearfully, in view of the great responsibilities resting upon it. We should respect private convictions, and allow the integrity of motives of those who differ with us.

Rev. Mr. Ellis, of Charlestown, hailed that day as the first when these differences had been rightly discussed. But if the Conference, comprising members of different, though honest views, should take ground on this question, he should leave it. As an organized body, we have nothing to do with it. It is not our business to be binding, and he was unwilling to have the Conference interfere with the question. He had himself ever entertained ultra abolition views, and did now; but he had no such fears for the Union as Mr. Gannett. If the Union was held together by so feeble a tenure as he represented, he thought it was not worth saving; and, further, if our Northern land is to be the scouring-ground of slave-lust, the sooner the Union was sundered, the better. But our sphere of action did not allow interference with the question.

Rev. Mr. Parker, of Boston, had to thank the last two brothers for their counsels, but he could remember occasions when only more speculative and theological, not practical, differences existed, and when non-interference and belief in integrity were needed, and it was not to be had. He begged to remind them of these occasions. He himself was no non-resistor—he believed not in such nonsense—and when, therefore, his parishioners were sought after to be sent back to the hell of slavery by a parishioner of Mr. Gannett, (George T. Curtis), he took them home to his house; from its place on the wall in his study was taken the well-used musket with which his grandfather did service at Lexington; beneath his table lay the sword that in ancestral hands won honors in the period of the revolution; beside his desk, all ready for use, were pistols, trophies of the April contest in Concord; and with these about him, and the word of God open before him, and his flying parishioners sheltered by him, he had prayed his God to give him strength to resist the operation of that law, at whatever sacrifice and at whatever cost. He wished he could believe, with his brother from New York, who had apologized for Dr. Dewey, but he could not.

Rev. Mr. May, of Syracuse, N. Y., had known Mr. Wm. L. Garrison long and well. He was conversant with his early efforts in behalf of emancipation, and knew of his addressing letters to prominent divines, jurists and statesmen on the evils of slavery. A more religious or conscientious man than Mr. G. there never lived. The indifference of the individuals whom he sought to influence in the anti-slavery cause,—so that he himself might return to his profession of printer,—while it was as inexplicable as it was painful to his soul, fired within him the determination to make himself heard for the slave. He established the *Liberator*; he proclaimed that he would be as severe as truth; and from that moment were turned against him all the evils of earth. If Mr. Garrison was denunciatory, he had provocation; if he was an altered man, it was owing to his treatment.

Messrs. Judd, Pierpont and Gannett severally explained. The former thought the English Synod did wrong in excluding American ministers from their pulpits; he would allow anybody to preach from his pulpit, who would do so in the name of the Father and the Son. Mr. Pierpont defined a little more fully his position in regard to the Fugitive Law. Mr. Gannett spoke of the character of that parishioner of his who returned a slave, (Curtis). He had done so from convictions of his constitutional obligations, as an upholder of law, and as a good citizen, and he esteemed that a wrong was done him in stigmatizing him as a "cruel" man, because of that return to the resolution expressed it.

On motion of Mr. Pierpont, therefore, the word "cruel" was stricken out, and the resolution having been previously altered so as to make it a proposition for discussion, rather than a test for votes, it was entered upon the records, as follows:—

We, the Unitarian Ministerial Conference, earnestly exhort all who would honor the Christian name, but especially all who have embraced with us views of Human Nature similar to those held up by our revered Channing—to remember those in bonds as bound with them; ever to attempt to do for them as we would that the now enslaved or fugitive should do for us in an exchange of circumstances; to comfort and aid them in their attempts to escape from their oppressors; and by no means to betray the fugitives, or in any way assist or give the least countenance to the men who would return them to slavery.

The debate (of which we have given a very limited sketch) here terminated by general consent, the feeling being almost unanimous as expressed by the majority of the speakers.

WE copy the following scurrilous article from the Boston Daily Bee,—a paper which caters to every thing indecent and vile in the city,—for the edification of those who voted against Mr. May's resolutions.

CLERICAL POLITICIANS.

The firebrand thrown into the Unitarian Association, by Theodore Parker and Samuel May, was happily quenched. That brace of agitators did not succeed in excommunicating President Fillmore, Daniel Webster and other prominent men, and were pleased to find the fanatic movement and its mad originators held up to scorn. The *New York Express* concludes an article on the subject in these words:

"We can hardly conceive of principles more bigoted or of an attack more shameful than this. If, too, the Religious Societies of the country are to be made the arena of the ferocious opinions of Parker and May,—men who teach the law of hate and not of love, though professing to teach the gospel of Christ, then farewell to everything like peace in the church or goodwill among brethren. We trust that every religious society will rebuke every like attempt to introduce alien matters among them, and stamp with a mark of general reprobation, the conduct of those who live and thrive by making war upon the country, and those who are called to execute and obey the laws of the land."

Some years ago, the mail-service was the especial bantling of this class of false prophets—then they enlisted, hand and soul, in a phantom crusade against Free Masonry, which only strengthened that time-honored institution. The temperance reform—moral reform—Graham diet—each in its turn was a hobby upon which the zealots mounted, and belabored forth as if their future and present well depended upon their efforts. No sooner, however, did interest in the public mind begin to flag and cool, than they began to relax in their efforts, and at last, when the popularity of their themes had ceased, their labors ceased also. Now, they are full tilt against the compromise, and subjects once insisted as of paramount importance to body and soul are now dropped. They either do not believe one word of what they said, or by their own conduct, they prove beyond a doubt that they are destitute of philanthropy, notwithstanding the pushings of pity and compassion from their hearts of overcharged sensibility for the "poor fugitive slave!" Shame on such ministers—they merit contempt and scorn.

We use strong language, and we mean it. The collectors of verbal garbage which is afterwards exhaled from the lawless columns of the *Commonwealth*, do it for the sake of the "reaction," and they do not soil the reputation of their fellow-craftsmen at Brighton, with whom public opinion associates them. But the ministers of Christ's gospel, who second them in their seditious calumnies, deserve the lash. They obtrude themselves in places unbecoming to their vocation, and furnish matter of reproach, not to themselves, but to the body cause which they pretend to serve. While they defame and slander the President and members of Congress for discharging a duty which they believed upon their oaths, to be just and right, and hold them up to odium—they will rise up in pulpits or in private places of worship, and unblushingly read from that "higher law" which they profess to regard as supreme, and then shall have no right to cry against the law, but they shall not resist the ruler of the people—let every soul be obedient to the higher power—whosoever resisteth the power, resisteth the ordinance of God! and a great number of similar injunctions. These ministers not only openly violate Divine commands, but instigate others also to do so! When the present agitation shall have passed away, and the practical application of their teachings shall be made by the vicious and profligate to other laws, with what face will they dare to rise up and reprove them?

The Liberator.

No Union with Slaveholders!

BOSTON, JUNE 6, 1851.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The New England Anti-Slavery Convention assembled in Boylston Hall, this city, on Tuesday, May 27th, at 10 o'clock, A. M., and was called to order by FRANCIS JACKSON, of Boston, the President of the Massachusetts Anti-Slavery Society.

On motion of Edmund Quincy, FRANCIS JACKSON was appointed President, pro tem, and SAMUEL MAY, Jr., Secretary pro tem.

On motion of Wendell Phillips, the following were appointed a Committee to report a suitable organization for the Convention: WENDELL PHILLIPS, OLIVER JOHNSON, and NATHANIEL WHITING.

This Committee subsequently made the following report:—

President.

EDMUND QUINCY, of Dedham.

Vice Presidents.

RODNEY FRENCH, of New Bedford.

FRANCIS JACKSON, of Boston.

SAMUEL J. MAY, of Syracuse, N. Y.

DAVID S. GRANDES, of Portland, Me.

LUTHER MENDEN, of Amherst, N. H.

DANIEL MITCHELL, of Pawtucket, R. I.

GEORGE DOUGLASS, of New York.

Secretaries.

SAMUEL MAY, Jr., of Boston.

GEORGE W. PUTNAM, of Lynn.

Business Committee.

WM. L. GARRISON, WENDELL PHILLIPS, EDMUND JACKSON, SAMUEL J. MAY, ABNEY KELLEY FOSTER, HENRY C. WRIGHT, CHARLES C. BURLEIGH, LUCY STONE, PARKER PILLBURY, STEPHEN S. FOSTER, OLIVER JOHNSON.

Finance Committee.

JAMES N. BURNUM, of Lynn; LEWIS FORD, of Abington; NATHANIEL B. SPOONER, of Plymouth; JOHN A. T. EVERETT, of Princeton.

The President, on taking the chair, thanked the Convention for the honor they had done him, and spoke of the note-worthy fact, that the first New England Anti-Slavery Convention met, seventeen years ago, in the same hall in which we were now assembled; that the anti-slavery cause, which had been going on from that period, enlarging itself, and adding to its numbers, which had entered and taken possession of legislative halls, and even of the National Capitol, making itself felt and feared everywhere, had now returned to occupy for a season this place which had been earliest opened to it, and in which its infant energies had been nursed. The President invited all persons present to participate in the discussions.

SAMUEL MAY, Jr., from the Committee of Arrangements, explained the circumstances of the contracted space to which we were, and of necessity should be, confined through these meetings. Larger halls were found pre-engaged. As to Faneuil Hall, though we waited long for a reply to our application for its use, we have waited in vain; the Mayor and Aldermen of the city apparently being unwilling or afraid to say, yes, and ashamed, from a decent regard to consistency, to say no.

A printed sheet of anti-slavery hymns and songs having been prepared for the meeting, the first hymn was sung.

WENDELL PHILLIPS, from the Business Committee, reported the following resolutions:

Resolved, That the whole action of the city government, in regard to the use of Faneuil Hall, for the Anti-Slavery enterprise, has been, from the beginning, of one character—a systematic purpose to crush opinions by an illegal use of power, and to trample on the rights of the minority—rendered more insulting occasionally, by a timidity which sought to veil its purpose under some plausible pretence; at one time, it has been refused to us outright; at another, burdened with the expense of a large corps of police, forbidden to aid anybody but the rioters; at another, leased to us at an exorbitant rent, erected, in its full amount, only from us;—but the present position of the Mayor and Aldermen, shutting us out on a rule which they confessed fairly excluded Mr. Webster and his friends, but which they immediately reversed in his favor, quelling before a public sentiment they dared not meet, yet still holding to their rule as to ourselves; such a course exhibits so utter a disregard of law and impartiality, so sordid an attempt for office, such despicable flattery on the wealthy and influential few, as have doubtless won them the hearty contempt of those they have sought to propitiate, and will soon make them equally the prey of all honest and reflecting men.

Resolved, That after a careful consideration of all that a venal press or a time-serving pulpit has been able to offer, we still adhere to our original opinion: that while, on the one hand, every man is bound to educate and enlighten his conscience by the use of the best means within his reach, so, on the other, every man's own idea of right is, for the time being, his highest rule of action; that no human law can justify any man in doing an act which, at the time, he considers morally wrong; that no amount of expected benefit, to himself or others, can justify a man in doing such an act, whether the benefit be an increase of his business and wealth, the preservation of peace, or of the perpetuity of the Union; that it is presumptuous in any man to suppose that God cannot guide the world in safety, or bless the nations, unless he first secures the moral rectitude of the individual.

Resolved, That the first resolution—relating to the course of the City Government—be taken up for discussion.

W. L. GARRISON and PARKER PILLBURY sustained the resolution.

On motion, EDMUND QUINCY, of Abington, was added to the Finance Committee.

less his creatures aid him by saying what they know to be false, and doing what they know to be wrong—unless, at least, the Divine Being repels his statute, and orders us, on fitting occasions, to do evil that good may come."

Resolved, That this is our theory of civil obedience.—In matters indifferent, the majority have the right to decide what the law shall be, and when such law is once made, every good citizen is bound to give his cordial aid in carrying it out, while it stands. In matters involving a moral right and wrong, while States are bound by the same rules of justice that individuals are, still, as long as government exists, it must be left with the majority to decide what, in their opinion, is right, and for the particular nation, that is law; but, in regard to such matters and such laws, the individual citizen has not only the right, but is bound, to refuse obedience, if he believes the acts ordered to be morally wrong, and to act, in his discretion, precisely as he would have done, had no such law existed. The nation may compensate itself by the exactation of penalties; but any theory which bids one man submit his moral convictions, and square his actions by the votes of a majority, is anti-republican, tyrannical, unchristian, and atheistical.

Resolved, Therefore, That whether the Fugitive Slave Law be constitutional or not—whether, as is hypocritically alleged, it be necessary to the peace and prosperity of this nation or not—it forms no justification whatever for any man who thinks that returning a slave to his master is wrong, but that, on the contrary, every such person is bound to trample it under his feet.

Resolved, That, in the promulgation of this opinion, we are not setting forth the doctrine, that our consciences or convictions are to be law for this nation, or for the ruling majority; but we do claim that they are to be law for the guidance of our own actions—and that no fancied obligations of citizenship can force a man from his duty to make them so.

Resolved, That we should gladly support the present Union of these States if it established justice, ensured domestic tranquility, provided for the common defence, promoted the general welfare, and secured the blessings of liberty; but since the history of the past shows us that it has failed to do either, in the best and highest sense of the word, and since there is nothing in the present condition of affairs that can offer even a probability of its securing any of those benefits in time to come, we, guided by the lamp of experience, and acting on the best judgment of the present, look to the destruction of the American Union as the dawn of hope for the oppressed, and as opening a clear field for the unfolding of those principles and institutions which the fathers of New England endured so much to bring and plant here.

Resolved, That we are not blind to the benefits, such as they are, resulting to some classes and some interests, from the union of these States; our only question is, have we a right to purchase them at such a price as is asked—to sacrifice for the attainment of such benefits the liberty and manhood of three millions of colored men—to put to hazard the legal rights of twelve millions of white men, the purity and independence of the pulpit, the press, and the bench—to tempt thousands to smother their conscientious convictions, in order to carry out inhuman laws—to poison the theology and degrade the moral sense of the nation—to disgrace it in the eyes of the world—to wreck this experiment of self-government, and crush the hopes of struggling millions on the other side of the Atlantic, by strengthening the hands of their oppressors with the example of a republic more cruel than any despotism in its laws—on a level with heathenism in the tone of its morals, and giving the lie to all its pretensions of equality by the meanest and most absurd of all aristocracies, that of the skin.

Resolved, That though in the case of Thomas Sims, we deplore the lack of virtue, and of love of liberty and justice, which made it possible even for armed men to execute the Fugitive Slave Law in Massachusetts, we are still rejoiced to think that such execution was effected only by multiplied frauds, and the legal conspiracies of men in office, by the solemn lies of some and grossly illegal acts of others; that they had to arrest him on a lying pretence, and by a U. S. Marshal in the guise of a Boston watchman; that he could not have been kept but for an unlawful conspiracy between the Mayor of Boston and the U. S. Marshal; that all the cowardice and servility of our Judges and those of the Federal Courts were insufficient to drag him from the protection of Massachusetts law, until eked out by the solemn lie in open court by Mr. Attorney Lunt, countenanced, as indeed it was necessary to gain any credit, by a hitherto respectable member of the Suffolk Bar; that even then he might have been saved, had a man been High Sheriff of Suffolk; and that after all, the kidnappers did not dare to show their victim to the men of Massachusetts, but skulked with him, by night, on board the pirate ship of one whose name has long been the disgrace of even Boston merchants.

Resolved, That we hold a corrupt pulpit and press responsible for the fact, that it was possible to find in Boston men willing to smother their conscientious convictions, and execute a law they knew to be inhuman and unjust; a press proclaiming the doctrine that the preservation of this Union is the first and highest duty of Americans, and a pulpit preaching the gospel that a citizen has no right to judge of the righteousness of the laws he is called to obey, but that, in the words of Rev. Dr. Daniel Sharp, "it is his duty to obey the law, wise or unwise, right or wrong."

Resolved, That since recent experience shows us that the courts of the Commonwealth only echo public opinion, we will strive for such a change in the appointment of Judges that they shall echo the opinion of the present day, not that of fifty years ago—of the State, not of State street.

Resolved, That the obligation to allow the slaveholder to take back his fugitive slave rests on every voting citizen of the Union, and that no honest man, acknowledging such citizenship, can, with a good conscience, exert himself to thwart or resist him.

Resolved, That when we look at the overwhelming public opinion and the immense physical odds arrayed against them, we claim for the rescuers of Shadrach the same heroism, and the same right to the gratitude and admiration of mankind, that history and the country claim for Washington and Hancock.

Resolved, That as liberty is a self-evident, inalienable right of every human being, we can have no respect for any law or constitution, any religion or government, or any book or being, that sanctions slavery.

Resolved, That it is as absurd, as wicked and injurious to our social and moral nature, to join with slaveholders to "establish justice" and "secure the blessings of liberty," as it would be to seek counsel and aid of liars to promote truth, or of thieves to secure property, or of murderers and pirates to protect life, or of idolaters to establish Christianity; inasmuch as, by so doing, we practically recognize the earth's most cruel and unscrupulous oppressors as the lovers and friends of justice and liberty, and practically say to the world—Liberty and slavery may exist in loving harmony, under the equal protection of the same government, the same religion, and the same God.

Resolved, That we owe it as a sacred duty to God and man to seek the dissolution of a Union that in its very nature is bound to extend equal protection to the slaveholders and the friends of freedom; to the impure and the pure; to the false and the true; to the thief and the honest man.

Resolved, That the first resolution—relating to the course of the City Government—be taken up for discussion.

W. L. GARRISON and PARKER PILLBURY sustained the resolution.

On motion, EDMUND QUINCY, of Abington, was added to the Finance Committee.

The discussion on the first resolution was continued by STEPHEN S. FOSTER, of Worcester, W. L. GARRISON, J. N. BURNUM, of Lynn, and WENDELL PHILLIPS, of Boston.

Adjourned to 2 1-2 o'clock, P. M.

AFTERNOON. After coming to order and singing the second hymn, the Convention again took up the first resolution. It was spoken to by S. S. FOSTER, W. PHILLIPS, again by S. S. FOSTER, and by C. C. BURLEIGH, of Connecticut, and was then unanimously adopted.

Loud and continued calls were made for GEORGE THOMPSON, when, on motion of Mr. E. THOMPSON, of Walpole, the resolutions before the Convention were laid on the table.

The calls for Mr. Thompson not subsiding, that gentleman rose, being greeted with general and hearty cheers. He thanked the Convention for the honor and kindness shown to him, and expressed his deep interest in the discussion which had been going on, but begged to be excused from speaking at that time, and to be permitted to retire. In the evening, he hoped to address some observations to the Convention.

Voted, On motion of Rev. DANIEL FOSTER, of Concord, to take up the third, fourth and fifth resolutions.

They were sustained by Mr. FOSTER in a brief, but very stirring and eloquent speech. W. L. GARRISON and H. C. WRIGHT also spoke upon the resolutions.

Adjourned, to meet at 7 1-2 o'clock, at Cochituate Hall.

EVENING. The Convention met according to adjournment. The hall was filled to its utmost capacity, and the time was occupied by addresses from Rev. SAMUEL J. MAY, of Syracuse, N. Y., and GEORGE THOMPSON, M. P., of England.

Adjourned, to meet at Boylston Hall on Wednesday, at 10, A. M.

WEDNESDAY.

Met at Boylston Hall; the President in the chair. The third hymn was sung.

The third, fourth and fifth resolutions were adopted.

Rev. D. FOSTER, of Concord, moved to take up the ninth resolution, relating to the pulpit and the press, to which the Convention agreed; and Mr. Foster sustained the same in a very uncompromising and earnest speech.

PARKER PILLBURY, of New Hampshire, also advocated the resolutions.

WENDELL PHILLIPS spoke with especial reference to raising the means necessary to sustain and carry forward the cause in New England, during the coming year.

W. L. GARRISON, and DAVID S. GRANDES, of Portland, Me., spoke in support of the resolution.

Adjourned, to meet in Chardon Street Chapel, at 2 1-2 o'clock.

AFTERNOON. Met in Chardon Street Chapel, Geo. DOUGLASS, one of the Vice Presidents, in the chair.

The Convention was addressed by DANIEL S. WHITNEY, of Boylston, showing some of the influences which restrain ministers from a faithful and impartial preaching of the truth.

The discussion was continued by H. C. WRIGHT, JAMES N. BURNUM, PARKER PILLBURY, (who read extracts of the most painful and disgraceful nature from recent discourses on the Fugitive Slave Law, by Rev. Mr. Crowell, of Waterville, Me., and Rev. Dr. Sharp, of Boston,) by Mr. TITCOMB, of Boston, WENDELL PHILLIPS, N. H. WHITING, of Marshfield, S. S. and ARMY K. FOSTER.

The resolution (the ninth) was then adopted unanimously.

W. L. GARRISON, with a few remarks, expressive of the deep interest he felt in the present place of our meeting,—it having been the scene of many of the early struggles and victories of the cause—offered the following resolution:—

Resolved, That the thanks of this Convention be given to the proprietor of this house, (the Chardon Street Chapel,) and to the Society usually assembling here, for their friendly and generous grant of this house for the meeting of the Convention this afternoon.

The resolution was adopted, with hearty unanimity. Adjourned, to meet in Cochituate Hall, at a quarter to eight o'clock.

EVENING. Met in Cochituate Hall; the President in the chair.

After singing a hymn, the Convention was addressed by C. L. REMOND, of Salem, Rev. THOMPSON PARKER, and GEORGE THOMPSON, M. P., of England.

Mr. Parker's speech was an able and extended review of Mr. Daniel Webster's course, since the passage of the Fugitive Slave Law. Mr. P. showed the different attitudes which Mr. Webster had taken, North and South, and brought forward the amplest documentary proof.

Mr. Thompson gave a careful and connected account of the proceedings of the Colonization Society, whose meeting he had attended that afternoon.

We are indebted to our friends George W. Putnam and J. M. W. Yerrinton, for the following condensed report of proceedings at the

N. E. ANTI-SLAVERY CONVENTION.

BOYLSTON HALL—TUESDAY, MAY 27.
On motion of Mr. Garrison, the resolution which referred to the late conduct of the Boston city authorities, in refusing Faneuil Hall, now and before, to the friends of freedom, was brought up for discussion.

Why, said Mr. Garrison, 'are we to-day shut out from Faneuil Hall? Was it not given by the generous donor, to the people; and are not we a portion of the people? Are not we citizens—tax-paying, orderly, equal citizens? Why, then, are our rights thus outraged? I should like that some other of the citizens present to-day—some of our Whig, Democratic or Free Soil brethren—should express their views on this exclusion. If it can be justified, let some one come forward at this time, and defend it. I declare on oath that I do not believe that the rights of all are stricken down. I do not wonder that, at the South, freedom of speech is denied. Born and brought up in the midst of the institution of slavery, the holders of slave property naturally suppose that in the perpetuity of slavery, all their interests are involved; but it is passing strange that, at the North, surrounded by free institutions, and on the soil cultivated by free labor, and in the full enjoyment of their liberty, men should seek to serve the Slave Power, and to crush to the dust the rights of their fellow-citizens—Faneuil Hall is closed against us! In Faneuil Hall, where James Otis and Samuel Adams spoke in thunder tones against the injustice of a Stamp Act, we, who desire to register our testimony against reducing men to the condition of things, are denied admittance!

It is well known that, by a vote of the Mayor and Aldermen, Faneuil Hall was recently denied to Daniel Webster. This was to preserve the appearance of impartiality, in consequence of the refusal of the Hall to the State Convention held in opposition to the Fugitive Slave Law, a few days previous. You all know how State Street was moved by that refusal, and how our courts and terror-stricken city authorities crouched over their bellies to the Reverend House, and asked that degraded and fallen man to forgive them, and to walk over them into Faneuil Hall. It is really creditable to Mr. Webster, that he spurned them when he did. But where is this usurpation to end? The Hall was given by the noble donor for free thought and free discussion; and it is not competent for the Mayor and Aldermen to determine the sentiments that shall be uttered within its walls. They have no right officially to sit in judgment upon the opinions of any body of men who ask the use of that Hall; and upon that judgment to open or close the doors thereof. For example:—the Democratic citizens of Boston are far less in number than the Whigs; and their doctrines are highly distasteful to the latter. Now, the same power which has denied us our rights may at any time deny theirs; for Boston is a strong Whig city. The precedent is a dangerous one, and must not be submitted to! (Applause.) One thing at least is certain, there is a God who reigns over the world, and ever metes out to the oppressor full measure for his oppression! (Great applause.)

Parker Pillsbury next took the floor, and was warmly applauded. He said, 'The subject before the meeting is one in which I have not so much interest as yourselves, perhaps because I am not a resident of Boston; and I am rather proud to say this at the present time, when Boston is so low and degraded. (Laughter and applause.) But, sir, I think the city authorities have complimented us, for they refuse us the use of their hall. It is a compliment to our power, and which we should be ready to accept, and which should encourage us to greater efforts.

Sir, I do not doubt that when we are as faithful to the cause of the slave as we ought to be, we shall not only be driven out of Faneuil Hall, but also out of Boston itself. (Applause.)
In consequence of our efforts, Millard Fillmore and his kidnapping cabinet have been prowling about the country, and trying to save this glorious Union! Daniel Webster has saved it. Heaven only knows how many times. He saves it every little while at Washington; the other night he saved it at Buffalo; and again at Syracuse; and he is going to save it at Albany. (Great laughter.) I care not how soon we are driven out of Boston. The further we get from city influence, the better. The country is not so badly tainted with slavery as the city. In most of the country towns, we can get the town hall for an abolition meeting, and the influence of slavery is not so strong. The sooner we turn our backs on the cities, and leave them to their destruction, the better for our cause, and the sooner our triumph will come.'

Stephen S. Foster next spoke. He said—'The city government, Mr. Chairman, has done just what might have been expected. Having lent itself to the cause of kidnapping its own citizens, it could not be expected to open Faneuil Hall to the friends of free discussion. But, sir, the good which follows tyranny like this is boundless. Look at New York! The city government there, by permitting Rynders and his ruffian gang to break up the meetings of the American Anti-Slavery Society last year, were the cause of that Society's going to Syracuse to hold its meeting this year; and the good effect of that Syracuse Convention is already felt all over the land. I think if this N. E. Convention were held one year in Vermont, and so on, the effect would be most excellent on the people. The farmers, and mechanics, and the working-men, who cannot leave their employment for days together and come to Boston, would then become acquainted with the men who lead this enterprise, and whom they now hear so much of in the city; and they would see with their own eyes, and would soon identify themselves with the cause we advocate. Sir, while I am not at being shut out of Faneuil Hall, yet I say all the more upon the men who have thus dared to outrage the rights of citizens. But, sir, these men, this city government, have only echoed the public sentiment of Boston. Who are the men who back up this outrage? Not the merchants alone, but the prominent ministers of religion in the city. Having lent themselves to the slave interest to keep their comfortable places, and to be honored by the rich and mighty, they have endorsed this shameful thing. No man, sir, can fill a pulpit here, and be popular, and still retain his manhood. The ungodly, proslavery, praying ministers and churches have lent their aid to the Slave Power. They do it for the sake of money and ease. They, with the merchants, are impelled by the same motives which impelled Richard Crowninshield, when, at Salem, a few years since, he murdered an old and defenseless man, for the sake of the motive of Crowninshield; love of gold, the motive of the ministers and the churches, almost without exception, in the city of Boston. Sir, there is not the slightest doubt that, at this Convention, from New York and Boston is largely represented in the African slave trade. It is covered by a disguise, so that it cannot be readily detected; but it is true, beyond doubt; and if it were not for the laws of nations, and if it were not for the slave trade piracy, the mass of the African slave trade New York would openly prosecute the law which sustains the Fugitive Slave Law. Let us, sir, look this matter in the face, and speak of it in plain and indignant terms; and let us not be content with paper resolutions, but make the spirit of our resolutions a thing of daily application and pressure on our intercourse with these guilty men.

Mr. Garrison rose and said—'We will yet, sir, have

Faneuil Hall. (Applause.) We have no intention of submitting to imposition forever. We intend to stay here and contest our rights as citizens. I do not believe the Mayor of Boston represents the public feeling even of Boston, low as that public feeling is. I do not believe that this creeping, crawling official is high enough in the scale of being to represent even the meanness and degradation of the city. (Applause.) Sir, we have had Mayors who would have scorned to set the despicable part of Mayor Bigelow. I am sure that Josiah Quincy would never have thus disgraced the city. (Applause.) I do not believe Josiah Quincy, Jr., would have thus disgraced the old city of Boston. (Great applause.) Sir, in the report of the Senate Committee, the present Mayor of Boston is adjudged to be a lawless man, in the violation of the laws of the State in the Sims case. That Boston is not so bad in sentiment as its Mayor and city government is evident from the fact that, after publishing far and wide that Sims would be taken away in broad daylight, so that the law might be openly vindicated, yet the city authorities skulked with their victim through the streets in the dark, after the moon went down, and before the rising of the sun. (Great applause.) I think that they feared the public sentiment even of Boston, and so shrank from meeting it.

I have no desire to excuse or palliate the shameful subservience of the city to the Slave Power; but I know there are more than ten righteous men left in the city, and trust that they may yet be redeemed. (Applause.)

Wendell Phillips said—I do not think, Mr. Chairman, that Mayor Bigelow is sustained by the merchants of Boston. They, I know, were long ago disgusted with the man for his meanness; he was not elected by them or their wishes. He was elected by an appeal to the prejudices of the firemen of the city, who were made to believe that he was the special friend of the firemen. He was elected by appealing, also, to the roidism and the drunkenness of the city; the grog-shops were moved to elect him; and I wish the merchants of Boston to bear no more than their portion of the disgrace of having such a man at the head of the city government.

We are told that the anti-slavery of the country is purer and greater than that of the city. Where is the proof of this? Are not these towns represented in the Legislature, and did they not refuse to sustain Mr. Buckingham's bill, which sought to keep the honor of the Commonwealth unsullied? When the court house was in chains, and the slave-hunter was here in his strength, where were the country abolitionists? Why, my friend Buffum and I, a few months since, had to exert ourselves to keep the Quaker city of Lynn from arming themselves, and doing battle against the Slave Power. When the rights of men were in the dust in Boston, where were the people of Lynn, and the other towns, where they have promised such valorous deeds in Freedom's cause? It is my opinion, that a slave can be taken from any city or town in the Commonwealth, if he is not kept out of the way by cunning, or rescued by stratagem.

Mr. Foster—'Not from Worcester.' Mr. Phillips—'Yes, from Worcester! Where was Worcester when, in the Sims case, we appealed to the country towns to show themselves, and sustain us in Boston? They might, at least, have sent down a delegation to see the trial of that man, and his final delivery into the hands of the Slave Power. I speak my own convictions. The public sentiment of Boston and of the entire Commonwealth is rotten, utterly corrupted. I appeal to any of those who saw Sims taken away, if there was any thing which indicated a spirit of resistance to tyranny? I believe Thomas Sims could have been taken away at broad noon, and not a dog would have wagged his tongue. Nothing but an unwarrantable timidity caused the Marshal to take his victim to the wharf at the hour he did. I tell you, all is prostrate. There is no such general anti-slavery feeling prevalent as you suppose, and we might as well look the truth in the face, for we shall make no real headway until we do so. It is the Whig party, the retainers of Daniel Webster, who have mainly caused this departure from all principle and duty. I know I read it right; for the Legislature, country members and all, refused by vote the use of the State House for a meeting against the Fugitive Slave Law—refused even the use of the State House yard to the friends of freedom, because it would injure the grass—thinking the protection of the grass far more important than the protection of the citizen! Mr. Phillips's speech thrilled the audience, and, as was the picture he sketched of our State, we all felt that the knowledge of the worst was the first step toward removing the evil.

Mr. Garrison rose and corroborated the statement of Mr. Foster, in relation to the general criminality of the clergy and churches. He alluded to the 'sanctimonious villains,' in the New School General Assembly, who recently, at Utica, laughed to scorn the idea of extending a helping hand to the poor slave. He stated further, that he had just received word, that at the Unitarian Association then sitting in Boston, a resolution calling for an expression of sentiment in relation to the Fugitive Slave Law had been rejected by a decided majority.

The Convention then adjourned till afternoon.

AFTERNOON SESSION—FIRST DAY.

The Convention met at half-past 2 o'clock. S. S. Foster remarked that he thought, till now, it was impossible for him, or any one, to say any thing so severe of Boston. He hoped that time might yet rescue Messrs. Phillips and Garrison to be in the right, but he was still convinced that the country people were less contaminated by the influence of slavery, and more accessible by the truth. He said that the reason why men did not come down from Worcester to assist in the Sims case, was because the case was in the hands of the Vigilance Committee; and it was generally understood that the leading members of that committee deprecated all violence. It was to elect Charles Sumner that the Free Soil members of that Committee repudiated all violence, and therefore Sims was not rescued; for it would have had an injurious effect upon Sumner's election.

Wendell Phillips next took the stand, and spoke substantially as follows:—
I have no desire, my friends, to prolong this discussion further than is necessary to arrive at a correct knowledge of the state of public opinion in this Commonwealth. It seems to me that it will not be a waste of time to make a few criticisms upon some of the statements of our friend Foster. I would not have those who were not here this morning understand from his representation of my remarks, that I understate the anti-slavery feeling of the Commonwealth. Truly, I think, in some respects, the country has gone before the city; but in so far as immediate physical resistance is concerned, I said, and I still believe, that the city is just as far advanced as the country. I should be as unwilling to advise the fugitive to remain in any part of the Commonwealth as I should in Boston. My friend Foster says that in Worcester they are determined that the moment a man is arrested there, he shall be released. All that I have to reply to that, my friends, is this: Let Worcester release her Shadrach before she laughs at Boston! We have done our duty here when that duty was possible. Let her take the same courageous, the same successful advantage of every opportunity that we took. Let her be more quick to see, and more sagacious to take advantage of, every door left open by the Government, than Boston was in the Shadrach case! What I say is, that the moment that the Government has got its hand on the shoulder of the fugitive, got him fully and peaceably in its power, it is as much beyond the purpose of the country to rescue him as it is of the city.

Our friend Foster tells us that he knew of men ready to come into the city armed, and that some even made their wills, and he upbraids us that we did not summon them to action. I will show him that he does not understand either what we want, or what we are doing. They did come, with their officers. They were mostly Free Soilers, too; let no undue disparagement rest on that party in this respect. It is not true that any feasible means of resistance to Government was discouraged by that party. No man discouraged it. When the people of the country were summoned to Tremont Temple, and when the evening meeting was resolved into a free meeting of the citizens, I ask any man who was present to say whether the tone of that meeting was not precisely the tone of the speech which friend Foster addressed to us? Men came forward on that platform, and expressed their readiness to do what in their lay-to co-operate in any feasible attempt to release Thomas Sims. Can our friend say there were such sentiments in Worcester and elsewhere? He tells us they waited for advice from Boston! Ah! men who have got their muskets ready do not wait for a summons from Boston. Waited for an invitation! When Hampden went to the London Tower, under the order of Charles the First, 2000 armed men came up to London to know why their representative was in the Tower. They did not wait for an invitation! The anti-slavery that is ready to shoot the United States Marshal, and prevent the return of a fugitive slave, does not wait for the summons of the Vigilance Committee. Three months before the Sims case, I heard of a hundred men in Abington who were ready for the last emergency; I saw nothing of them. Three weeks after, I heard of fifty others in Worcester—they were not there.

It is not true that the Vigilance Committee of Boston discouraged a resort to force. They made the best resistance they had the power to make. They called upon the Commonwealth to aid them, and the Commonwealth was deaf to the call. My friend says it is expensive to come to Boston. It costs twenty-five cents to come from Lynn—one dollar to come from Plymouth—one dollar and a quarter to come from Worcester. Now, I will venture to say that all those men, so warmly interested for Sims, as to arm themselves in his behalf, have had their daguerotypes taken, more than once, those of their wives and children, and they will all come up to Boston next Fourth of July to see the fireworks; but they could not spend a dollar to come to Boston and prevent the rendition of Sims! A witty friend of mine said on that occasion, that he thought a little blood would do good—a little of Theodore Parker's blood; but he did not propose any of his own!

But, my friends, resistance to Government is made up of good sense as well as of valor. If the men of 1765 had endorsed the measures of 1776—if James Otis and John Adams had gone into the field in '65, in support of those principles which they knew the country was ready to endorse in '75—we should have had no revolution—they would have gone to the scaffold. Because a man thinks it would be right to resist tyrannical laws by arms, it does not follow that he should resort to them on the instant, with the certainty of defeat. We resisted the Government as far as we could, wherever there was a prospect of success. The Sims case was carried through with sleepless watchfulness and consummate ability. Three hundred men were on the watch, each ready to do, so far as I witnessed their conduct, the utmost that lay in his power to do, under the circumstances, and consistently with his principles. Frequent calls were made upon the people to show themselves. Where were they? I intend to judge them by their fruits. I never will advise a fugitive to take refuge in any part of Massachusetts, until I shall see some evidence of a great change in the popular sentiment on this point.

I would not be unjust to the Free Soil men. I disapprove of many of their acts. I think they sacrificed Sims to the election of Mr. Sumner. Sims and silence, culpable silence, on the part of the Legislature in regard to many important points, have elected our new Senator to Congress. But still, it is not true that the Free Soilers in the city were culpable in the Sims case. They were as active, devoted and self-sacrificing in their labors as any of that class of anti-slavery men with whom we more immediately sympathize. It is but just to say this.

I say, therefore, as I said this morning, it is right that we should reproach the State for her conduct in this matter. We all know what it is in regard to feeling and sentiment; we know, too, how far it has gone in regard to action, and how far the preaching of the pulpit has cut the nerves of anti-slavery sentiment. On this last point, the Sims case gives us ample opportunity for judging. It is the curse of the American nation, it is the curse of this corrupt Government, that the pulpit holds the controlling power of public opinion in its hands; and it is the curse of this corrupt Christianity, that it keeps the idea of implicit obedience to the law so potent, that we cannot disengage men from the delusion of putting their consciences and characters into the keeping of the legislature. The anti-slavery enterprise has got to dispel that delusion, and to make them men, before it can fit them for anti-slavery work. We shall never be wise by attempting to shut our eyes like the ostrich, and hiding our heads in the sand.

Mr. Foster made a few remarks in reply to Mr. Phillips, observing that it was true the expense of merely coming to Boston was small, but they would have their expenses to pay while here, and they might be detained a week. He had supposed, too, that there were men enough in Boston to rescue any person claimed as a slave, rather than that he should be hurried back into bondage. He thought that the action of the great Free Soil State Convention was against resistance by force, and that the party, as such, was deficient in the right kind of anti-slavery principle.

Mr. Phillips said his friend Foster spoke of the expense of staying in the city. He (Mr. Phillips) supposed that 20,000 armed men would come to Boston, stack their muskets, put up at our hotels, and wait the movements of the courts! It took a week to carry a law case through the courts, but he thought men come on such an errand would not be likely to wait the decision of a legal tribunal; if they would, they were not the men to come. As for Worcester, which his friend Foster lauded so highly, he had heard an anecdote in relation to the state of feeling there. Within a week after the Sims case, a gentleman from this city went to Worcester to speak, and some friends came to him and besought him not to utter the sentiments there in favor of resistance which he had uttered in Tremont Temple, for if he did, it would entirely upset the anti-slavery of Worcester. And there was a man in that hall who went to every colored barber in Worcester to get shaved, and not one of them would shave him, for fear of losing white custom. With regard to what his friend Foster said about the men of the country waiting for a summons from Boston, our fathers of Lexington and Concord did not wait for a message from Sam Adams. They heard that the British red-coats were on the road, and they were there. (Loud cheers.)

Mr. Burleigh thought his friend Foster underestimated the anti-slavery feeling of the city; but as to the main point, whether the people of Massachusetts were prepared now to resist the law and rescue the victim of tyranny out of the hands of the officers by violence, he certainly must agree with his friend Phillips. He thought, however, that it would be next to impossible to take a fugitive from the heart of the Commonwealth. He agreed that the Sims case was managed admirably. It was conducted not only with devoted zeal, not only with earnestness and self-sacrifice, not only with steadfastness and skill, but with consummate discretion; and these men, under the

circumstances, might have used the language of the old chiefs—'If by mortal arm my father's throne could have been saved, this arm the deed had done.' But circumstances were against them. The ministers of the law were false to the law. If the City Government had determined that the laws of the State should not be trampled under foot, if they had said to Marshal Tukey, 'The laws both you and we have sworn to support must be obeyed; if they had said, 'You must take that man out of the hands of Marshal Devens,' it would have been done, and the men whom the U. S. Marshal might have summoned to aid him would have been scattered like autumn leaves before the whirlwind.

He thought the measures taken in the Sims case were just what they should have been. He was glad the Vigilance Committee did not advise a resort to force. As the case then presented itself, he should not have felt justified in appealing to arms, even did he believe in the rightfulness of such a resort, under any circumstances. If the people of Massachusetts were prepared for a lawless resistance to a lawless act, there would have been no need for violence—the officers of the State would have been forced to do their duty, and Sims would never have been carried back.

He wished to say one word more before he sat down. He should be, on principle, wholly opposed to the anti-slavery party taking any such ground as that he understood Mr. Foster to advise. He believed that it would be fatal as a matter of policy, but he believed, also, that it would be wrong on the ground of principle. (Cheers.) Mr. Foster had said that he would rather see men consistent in the wrong than inconsistent in the right; and although he would not use the word himself, he would not hesitate to say to those who did—Strike for the liberty of Thomas Sims! To his (Mr. Burleigh's) mind, it made not the least difference whether he tore up a paving-stone from the street, and dashed out the brains of his enemy, or took his brother man, (who was but a more effectual paving-stone), and threw him against his enemy, and dashed out his brains with his physical force. Because he did not believe in that mode of defending his own liberty, he hoped the time would be far, very far distant when the missionaries of this Society should advise other men to do it. He liked the resolution which had been offered for their adoption, and whether the country was as bad as the city or not, he hoped, when every body had said what every body wanted to say on the subject, that the resolution would be adopted. (Cheers.)

George Thompson was called up by the incessant cheers and calls of the audience. He rose for a moment, and asked to be excused from making a speech, as he was suffering from the effects of his recent arduous labors. He hoped to be able to offer some remarks at the evening session.

(To be continued.)

FAREWELL LECTURE AT LYNN.

On Saturday evening, an elegant social entertainment was given in honor of George Thompson, Esq., by our esteemed friend and coadjutor, Mr. James N. Buffum, at his residence in Lynn, at which were present the worthy Mayor of that city, Wendell Phillips, Esq., of Boston, and many others. The occasion was a very gratifying one to all present.

On Sunday evening, Mr. Thompson delivered an impressive farewell address on the subject of slavery to a large and highly respectable assembly in the Lyceum Hall—at the close of which, Jonathan Buffum, Esq., was called to the chair, and the following resolutions, presented and read by James N. Buffum, were adopted by acclamation:—

Whereas, we have listened to the eloquent voice of GEORGE THOMPSON, for the last time prior to his embarkation for England—a voice which, for more than twenty years, has been lifted up to arraign tyranny and denounce cruelty on both sides of the Atlantic; therefore,

Resolved, That we, the citizens of Lynn here assembled, profess anew to this world-embracing philanthropist our grateful appreciation of his labors in the cause of suffering humanity in general, and of the fettered slave population of this country in particular,—our deep conviction of the purity, disinterestedness and benevolence of the motives by which he has been actuated, during his sojourn among us,—and our best wishes for his health, happiness, and safe return to the bosom of his family and the land of his nativity.

Resolved, That, regarding as we do, with unutterable regret and the deepest shame, the existence of a colossal system of chattel slavery in the United States, which makes our republicanism a by-word in Europe, obstructs the progress of freedom throughout the world, and puts in fearful peril the peace and safety of this republic, we recognize in GEORGE THOMPSON one of our national benefactors, in whose faithful testimonies against that foul system, and of his courageous exertions for its peaceful and utter abolition.

Resolved, That, in contending with an oppressive government and a proud aristocracy at home, and for the enfranchisement of millions of his own down-trodden countrymen, he has our warmest sympathies and earnest aspirations for his complete success; and we trust the day is not far distant when there shall not be a chattel slave on the soil of America, nor a political vassal in all the dominions of Great Britain.

Mr. Thompson will long have occasion to remember the friendly reception given to him in Lynn.

PARTICULAR NOTICE.

The friends of the anti-slavery cause in Massachusetts and the other New England States are requested to take particular notice of the series of Anti-Slavery Conventions now about to commence; several of the first of which will be found announced in this paper. We invite the active and hearty co-operation of every friend of the slave. The platform in all these Conventions will be free to the fullest discussion of the whole subject of Slavery, so long as that discussion is maintained in candor and propriety; and the closest scrutiny is invited of the principles and measures of the Abolitionists, by our friends and by our opponents. Come up, then, to the help of this righteous cause. Sustain these meetings by your presence. Participate in them freely, remembering those in bonds as bound with them. Fear not to face the opposition around you. It is essentially cowardly in its spirit and in all its devices, and will shrink before the fearless gaze of honest and truth-loving men. Come, then, all who would 'obey God rather than man,' and make these anti-slavery conventions the most bold and effective that have ever been held on New England soil.

In behalf of the Board of Managers of the Mass. Anti-Slavery Society,
SAMUEL MAY, JR., General Agent.

THE Boston Post feels terribly because William W. Brown and William and Ellen Craft are hospitably received in England; and seems to grudge them the compensation they are receiving for their labor. Does the Post think that having once been a slave should deprive a man of the right to receive an equivalent for his services forever after?—M.

FANEUIL HALL AGAIN REFUSED.—The City Government of Boston has again refused the use of Faneuil Hall for a public meeting. A petition signed by two hundred legal voters, asking for its use for the purpose of hearing an address upon the Union, by Rev. Henry Ward Beecher, was rejected by the Board of Aldermen, at its last meeting.

GEORGE THOMPSON, M. P. will give his concluding lecture on British India, at Plymouth, on Wednesday evening next, and in Tremont Temple, Boston, on Friday evening, next week.

**FROM THE N. Y. HERALD.
DREADFUL RIOT AND LOSS OF LIFE AT HOBOKEN.**

On Tuesday, May 27th, the Germans of this city held their annual May festival at Hoboken, accompanied by their wives and children. The numbers have been variously estimated. Some say they numbered 20,000, others 10,000; but at all events, the numbers were very considerable. They had two bands of music and seven glee clubs, with banners and badges. Some of the latter were red and bore the inscription, 'Manifest, New York, 1851!'

They passed over the ferries at eleven o'clock, to the spot where the festival was held, which is called Fox Hill, in the vicinity of Elysian Field. In the afternoon, while the Germans were parading of a picnic on the grass, a disturbance took place between them and some young men of Hoboken and New York, said to be Rock boys and Short boys, and that they seized their sausages and drank their beer. The Germans repulsed them, beating them severely. The two parties subsequently met at the residence of a German, about three o'clock in the afternoon, and there was a serious outbreak. The party of Germans who were engaged here all wore white short coats and white hats. Several of them had knives and arms. The other party, who were not so well armed, drove them off until it commenced dark, and that it originated in the Germans demanding drink rather peremptorily, and McCarty refusing, when blows followed, and the Hoboken boys took part with him, and a melee began which resulted in the demolition of McCarty's house, and the serious injury of a lame child, of himself, and ever till it commenced dark, and that it originated in the Germans demanding drink rather peremptorily, and McCarty refusing, when blows followed, and the Hoboken boys took part with him, and a melee began which resulted in the demolition of McCarty's house, and the serious injury of a lame child, of himself, and ever till it commenced dark, and that it originated in the Germans demanding drink rather peremptorily, and McCarty refusing, when blows followed, and the Hoboken boys took part with him, and a melee began which resulted in the demolition of McCarty's house, and the serious injury of a lame child, of himself, and 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